

SCHEDULE

ליל שבת קדש

Mincha & Kabbalas Shabbos 6:20 PM

יום שבת קדש

Daf Yomi - 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

Sof Zman K"ס- 9:22 א"ת 10:01 א"ת

Mincha - 2:15 PM

Benos - For girls ages 4+ 2:15 PM - 3:15 PM

Shabbos Shuva Drasha: 5:20pm

Mincha - Followed by Shalosh Seudos 6:10 PM

Maariv 7:27 PM

CANDLES NEXT SHABBOS - 6:09 PM

THANK YOU! THANK YOU! THANK YOU!

To all who were involved in any and every way planning, running & participating in a very inspiring Rosh HaShanah!

Special thanks to: The Rabbi, Shmuli Abramson (seating), Naftali Miller, Chaim Meister & Yossi Frydman (gaboim), The Meth Boys & Sean Burstyn (Shul Setup), Elisheva Rabinowitz & Yitzchak Burk (Cleaning table cloths), Riki Rosenblum (babysitting), The Baalei Tefilah, Kriah, & Tekiah! Yitzy Katz, Aryeh Dickstein, Ari Braun, Uri Meth, Dani Kermaier, Ronnie Pachino!

Weekday Minyanim

Sunday

Shacharis I- 6:20 AM

Daf Yomi - 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv 6:20 PM

Monday, Thursday, Friday

Daf Yomi - By Rabbi Teichman 5:45 AM

SLICHOS - Monday 6:05 AM Shacharis 6:35 AM

Shacharis - Th 6:30 AM - Shacharis - Fr 6:45 AM

Mincha (Mo & Th) 1:45 PM

Mincha/Maariv 6:20 PM

Daf Yomi- Take II (Mo & Th) **NEW TIME 8:00 PM**

Night Seder Chabura Learning 8:45 PM

Daf Hayomi Behalacha 9:15 PM

Maariv 9:45 PM

Tuesday - Erev Yom Kippur

Daf Yomi - By Rabbi Teichman 5:45 AM

Shacharis 6:35 AM

Mincha 3:00 PM

Candle Lighting 6:15 PM - Kol Nidrei 6:20 PM

Yom Kippur

Daf Yomi 7:00 AM

Shir HaYichud 7:50 AM

Shacharis 8:00 AM

Mincha 4:25 PM

Neila 5:55 PM

Maariv and Havdalah 7:22 PM

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To Sponsor an event or book the social hall please contact
Miri Adler at Kiddush@OhelMosheBaltimore.com

LADIES SHIUR: This month there will be no Shiur during Kiddush, instead everyone is encouraged to attend the Shabbos Shuva Drasha

HELP WANTED!

SUKKAH BUILDING:

Help wanted, this Motzei Shabbos and Sunday after Shacharis
Please report to the Shul 30 minutes after Shabbos or 10am
Sunday. Questions? Ask Shuie Steinharter!

SIMCHAS TORAH KIDDUSH:

Looking to form a committee to plan & run the Simchas Torah
Kiddushim. Contact Azi Rosenblum for details.

Lots of other things to do over Yom Tov: Examples: Shopping, ordering, setting up
tables, breaking down tables, Kiddushim, refilling supplies, posting bulletins & more!
Contact Azi Rosenblum to offer help!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & David Wealcatch- FixIt@

Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

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ו' תשרי תשע"ז

אהל משה



Rabbi Zvi Teichman

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Issue # 452

RABBI'S MESSAGE:

We've just concluded the inspiring days of Rosh Hashana, enthused and ready to implement meaningful change in our lives as we immediately immerse ourselves into the Ten Days of Repentance.

We are ready to return to our learning sederim with greater fervor; to get to every Tefillah, every day and on time; to be more attentive to our brachos before and after eating; to be more sensitive to all those around us. Yet the very first day after Rosh Hashana we face Tzom Gedalyah, a fast day where we must refrain from eating and drinking, draining our already weakened strength after two days in devoted and intense prayer. We find ourselves trying to stay awake, having gotten up earlier than usual to compensate for the lengthy Selichos that we add during these days. We have to cut short our learning session we've set aside after davening because we finish much later than usual. We steal time in the middle of the day to catch a Mincha, finding our routines slightly off due to the longer Amidah and the addition of Avinu Malkeinu, rushing back to our appointments with a bit more angst. On the very first day after Rosh Hashana, having fasted we can barely stay awake for our nightly learning session. We find ourselves going to sleep each night a little earlier so we may awake on time, once again carving time we might have otherwise spent studying. We can't simply pop into Dunkin Donuts to grab a quick bite because we strive to only eat Pas Yisroel during these days of repentance. On top of all this we have less than two weeks to figure out where to purchase the Four Species and to put up our Sukkah. With our life is so disrupted from its normal schedule, how are we ever expected to reorder our lives normally once again and repent for our previous laxness? Can't a guy get a break!?

On the last day of his life the Torah tells us: *וַיָּלֶךְ מֹשֶׁה* Moshe went. But the Torah doesn't tell us where he went, simply that 'he went'. Some say he went to the people to show his honor for them, or perhaps console and encourage them after they heard of his impending departure. The Targum Yehonoson says he went to the Study Hall, the Bais Midrash, to delve in Torah. Others simply state that this word implies he went with dispatch and diligence. However we understand where it is he went we are left perplexed as to why the Torah chose to keep it a secret and not spell it out?

The Baal HaTurim directs us to the verse directly prior to this one which is the concluding verse of a series of verses that speak about our need to 'choose life' by following the ways of the Torah so that we may merit to *'dwell upon the land that G-d swore to your forefathers, to Avraham, to Yitzchok, and to Yaakov, to give them.'*

He says that juxtaposition of these verses allude to Moshe having 'gone' to the forefathers to report of his success in having brought their children to the Promised Land.

Rabbi Elazar of Worms, the renowned twelfth century scholar and kabbalist, known as the Rokeach, makes a fascinating discovery. In the twelve or so verses describing the *הליכה וביאה*, the 'goings and comings' of Moshe in Egypt, there is absent from them the letter *ג*, the third letter of the alef bet. This alludes to the three goings of Avraham: *לך לך מארצך*, *Go for yourself from your land*; *קום התהלך בארץ לארכה ולרחבה*, *Arise, walk about the land through its length and breadth*; *ולך לך אל ארץ המוריה*, *and go to land of Moriah*. It also alludes to the three 'goings' at the Akeidah: *וואני והנער נלכה*, *I and the lad will go up*; *וילכו שניהם יחדו*, *and the two of them went together*; *וילכו שניהם יחדו*, *and the two of them went together*. It is in the merit of these 'three' goings that fueled Moshe's successful goings and comings, and will

Giant Steps

merit that their children will make a pilgrimage to the Temple three times a year.

Our history as a people begins with Avraham's response to G-d's directive, *'Go...'*, and the Torah concludes with fulfillment of that mission, embodied within the persona of Moshe and his *'going'*.

Avraham is suddenly thrust into the unknown simply being told to 'go'. He is told by G-d to 'walk the length and breadth of the land', prophetically seeing the tortuous trials and tribulations of his progeny throughout history, infusing his children with a faith that will assist them through the great abyss ahead. Finally Avraham faces the challenge of giving up all that he has accomplished by slaughtering his beloved son. But he 'walks' with purpose, devotion and faith, striding with the same confidence and enthusiasm he did during times of clarity, as he faces the clouds of disruption and doubt.

Moshe is told 'it is over', his mission is accomplished. He no longer possessed 'the fountains of wisdom' that flowed freely from within him. No future, nor mission, Moshe nevertheless steps forward purposefully with zeal and joy, extracting from every morsel of life an opportunity to encourage others, to delve in Torah study despite his diminished perception, or to simply exude faith in G-d's word before his beloved nation.

It really doesn't make a difference to us where he went. The message he left is that no matter what we face we much always be 'going' and never remain static.

Perhaps that is the profundity in his 'going to the forefathers'. In his never allowing himself to lapse in moving forward, despite disappointment and failure, he remained a living testament to the inspired continuation of the legacy of Avraham who took that very 'first step for mankind.'

It has been revealed that every letter in *וַיָּלֶךְ מֹשֶׁה*, alludes to our mission in these days:

- ו equals six, referring to the six week days between Rosh Hashana and Yom Kippur.
- י equals ten, emphasizing the Ten Days of Repentance.
- ל equals thirty, alluding to the thirty days in the month of Elul.
- ך equals twenty, relating to the twenty opportune days from Rosh Hashana to Hoshana Rabba.

During these elevated days G-d wants to see how skillfully we 'walk the walk'.

It's easy to walk when the going is calm, the question is how steady we are when our earth shakes?

Will we maintain our balance and stride in these overwhelming days remaining focused on our goals and sensitive to the people around us?

Every small step we take is truly a giant step for our nation because it is in that resolve that we walk in the footsteps of our illustrious ancestors meriting their intervention on our behalf.

Keep it movin!

באהבה, צבי טייכמאן



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David Leichter, Esther Braun*

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YAHREZIT:
Chaim & Deena Meister, for their daughter,
Tikva Tova Meister
תקוה טובה בת חיים מרדכי

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you! We look forward to adding many Simchos to this section in the year to come!



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Sunday 10/9 - 8am-11pm
Motzei Yom Kippur - 9pm-12am
Motzei Shabbos - 9pm-12am

The sale will be located in the shul social hall (2810 Smith Ave).
Appointments are available if needed,
please email contact address below.

Contact: Avi Mandel
443.618.1143 | 4minim@ohemoshebaltimore.com



Shana Tova from Yehuda Bolthausen & Co. at Kuvien.com